

The South African Outlook

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The South African Outlook

"It is a commonplace in history that while empires fall and all the ostentatious bigness on which contemporary interest is centered proves ephemeral, those things at long last are most treasured and preserved which are beautifully done. Great literature and music far outlast the external settings of the centuries that produced them, and even remnants of creative beauty, such as the Parthenon, and fragile embodiments of supreme artistry, such as great paintings, are preserved when all else perishes. We should not have the parables of Jesus now, had they not been so consummately well told. Even the common people, dull of understanding though they were, felt a uniqueness they could not explain."

H. E. Fosdick.

Integration.

No word is more beloved in some missionary circles to-day than the word "Integration." By other missionary leaders, however, the word is suspect as being a vague catch-word covering a multitude of excellences—or sins—according to the connotation given it. It is interesting to find that similar suspicion has become attached to it in South African politics. The *Cape Times* recently charged the Nationalist Party with making a somersault on Native policy, and as proof of this quoted the leading Nationalist newspaper, *Die Burger*, as saying in reply to the London *Times* that it is the white's man's job in South Africa "to put White and Black in the position of developing peace-

fully and prosperously in the country that both call their fatherland. . . . Our policy does not presuppose that the South Africa Native must be denied the opportunity of developing his natural potentialities and thereby raising his standard of living. It is actually Nationalist policy to let him do skilled work for himself and his fellows in certain areas even outside the reserves, as appears from the Native Building Workers Bill. His economic elevation must, however, go hand in hand with the intensive development of the Native reserves, where he can express himself fully in those spheres that are closed to him in the European areas." On all this fairness in words, the *Cape Times* comments: "This obviously presupposes Native workers as a permanent part of White economy, even with the colour bar. There is one convenient word for describing a situation in which Natives are a permanent part of White economy, and that word is 'integration.' During the elections and soon after the Nationalists could think of few more potent swear-words in local politics than integration. The *Burger* now, like the Cabinet, takes the fact of integration as a matter of course, but since they still call it *apartheid*, we suppose they suppose that the people suppose it is something quite different."

* * * *

Colour-blind Justice.

We referred in these columns last month to the glaringly unjust discrimination shown in some of the courts at the Cape against Coloured people involved with Europeans in cases under the Immorality Amendment Act. We are very glad, therefore, to be able to record that the Minister of Justice has reacted swiftly to the representations made to him on the subject by the Chairman of the Coloured People's National Union. He has expressed his gratitude that the matter was brought to his notice and has stated that steps have been taken to ensure that such unfairness does not occur in the future.

* * * *

"As you were."

Earlier in the year it was decided, in accordance with a direction from the Prime Minister's office, to replace the Native cleaners in some of the Government offices in Durban by Europeans. But this policy has proved so unsatisfactory, as regards both the way in which the work was done and the cost of it, that the Natives are back again. The Europeans were paid from £13 to £18 a month as

against £8 to £10 paid to the Natives. The Zulu who has come back to take charge of the cleaners at the Magistrate's court has had thirty-five years service.

* * * *

Terrible Figures.

In a recent address to the Johannesburg Joint Council of Europeans and Africans Professor J. Gilman presented some facts so dreadful that they should be underlined, reiterated and publicised throughout the length and breadth of the country. Here are three of them :—

a. Thirty-five of every hundred Native children born in the Union die within the first twelve months.

b. Another ten of them do not reach the age of three.

c. For the fifty-five who do get so far the average expectancy of life is only thirty-five to thirty-seven years.

The root cause of this horrifying state of affairs is malnutrition without any doubt, and the point to be borne in mind is that if only we can summon the will to do it, *this is an evil that can be remedied*. Meanwhile, so long as it is tolerated or accepted as normal and inevitable, its effects cannot possibly be localised and confined to the original sufferers. They become the defenceless 'hosts' for diseases and infections which, from this shelter so readily found, strike out with no respect for colour bars and endanger the well-nourished and secure people, *especially the children*. And the people in authority appear to be too preoccupied with elaborate and costly plans for making life more restricted for everybody to be able to do anything about the rising cost of essential foods; indeed, they decide that it is a good time to reduce school feeding for those who need it most. Professor Gilman was only too right in warning us that unless prompt action is taken we shall pay a terrible price.

* * * *

Consider the Children.

It is not the prerogative of man to visit the offences of the fathers upon the children. Indeed, we normally regard this as a particularly objectionable thing to do. Right-thinking people will therefore welcome the action of the National Council of Women in calling attention to the very real and unmerited hardship inflicted on the children of a man and woman who have been living together for many years and are now involved under the ill-considered Immorality Amendment Act. A recent case illustrates the point. A couple had been living together for fifteen years and had three children between the ages of ten and one and a half years. The magistrate of the district in which they lived had sentenced them both to four months' hard labour with two months suspended for two years. The reviewing judge suspended the whole sentence except for two weeks, but strictly enjoined them not to live together as husband and wife in the future. What then is to become of the children? The law holds out no hope for them, in

spite of the fact that it had first, by means of the Mixed Marriages Act, made it impossible for the parents to regularise their relation, and, a year or so later, by the Immorality Amendment Act, had turned them into criminals for not having done so. It is a very inhuman business and the National Council of Women will have widespread approval for its action in asking that some way should be found for allowing the regularising of old-established unions. These children need more consideration and protection than most.

* * * *

Fellowship at Wilgespruit.

The spirit of the ecumenical work camp has come to South Africa. During the first week of July nineteen young people lived, prayed, and worked together at the Wilgespruit Fellowship Centre at Roodepoort. A dozen were African students drawn from Fort Hare, Healdtown, Adams, Orlando and Tiger Kloof; one was an Indian schoolboy from Sophiatown, and one was a Coloured teacher from Cape Town. Five White people were included, two of whom have worked in ecumenical camps in Sweden, Finland and Switzerland. During the course of the week a Methodist bishop from Wisconsin, U.S.A., accompanied by his wife, paid a visit to the camp. (They were (literally) on a flying visit to Africa, four days being allotted to the Union of South Africa). The bishop said that before he left his home he had been told that whatever he saw or did not see, he must not miss Wilgespruit!

Each day began and ended with the Fellowship of Silence: there was plenty of fun, especially in the evening, and the work done comprised fencing, the preparation of holes for fruit trees, and the complete renovation of a two-roomed bungalow. Believe it or not, during the whole week no one talked politics, at least not in English!

* * * *

Honour for Doctor Kerr.

At the Graduation Ceremony held at St. Andrew's University, Scotland, on 30th June, the honorary degree of Doctor of Divinity was conferred on Dr. Alexander Kerr, the former Principal of the South African Native College, Fort Hare. In presenting Dr. Kerr for the degree, the Rev. Professor W. R. Forrester, Dean of the Faculty of Divinity, said:

"South Africa is somewhat luridly in the limelight these days. Amid so much in the past and the present which is regrettable, we must deliberately look at certain things of which no man need be ashamed. One is the work done for over 100 years for Native education by the great institution of Lovedale, which owes its inspiration and support to Scotland. Another is the founding and building up to the status of a university college of Fort Hare Native College, a few miles from Lovedale, the only college of university status for Natives in the whole of

South Africa. Its founder, first Principal and for thirty-three years its presiding genius, is a great Scotsman, Alexander Kerr. Pessimists should take into account the rise and progress of this venture of Christian faith and Scottish pertinacity. He began in Fort Hare with eighteen students, all under matriculation standard; he retired with a roll of 330, all matriculated and most well on the way to graduation in Arts and Science. Built amid the ruins of a fort where grim deeds were done and many things suffered during the Kaffir Wars, Fort Hare has striven to promote good-will, justice, skill, and enlightenment, with patience, forbearance, and vision. Though a layman, Principal Kerr has already been Moderator of the Presbyterian Church of South Africa. He is an LL.D. of the University of South Africa and has had various important commissions connected with education in East Africa and the Sudan, as well as in South Africa. The dangers of the present critical race situation in South Africa should not hide from us the great achievement and continuing prospect of enlightened leadership due to Fort Hare. The man who watched it grow from bare earth to well-equipped buildings, lecture rooms, laboratories, library, hostels, and not only watched, but inspired and guided and provided for its growth, is one of the Scotsmen who have laid the foundations of the new Africa. The Romans honoured those who deserved well of their country. In Alexander Kerr we honour one who has deserved well of a whole Continent. As the religion in his heart has been built into the foundation of the college which is his great achievement, we claim for him also the title of Doctor of Divinity."

Honour for Dr. H. A. Moffat.

At a recent Graduation Ceremony held at Cape Town University, the degree of Doctor of Laws was conferred *honoris causa* on Dr. H. A. Moffat. The following is the official record of the reasons for conferring an honour which has given much pleasure to a wide circle:—

"Dr. Henry Alford Moffat was born at Kuruman in 1871, son of the Reverend J. S. Moffat and grandson of the well-known missionary Robert Moffat, brother-in-law to David Livingstone. His long and distinguished career has shown him to be well worthy of his ancestry.

"After taking his degree of B.A. in the old Cape University he entered Guy's Hospital as a Medical Student. He qualified in 1895 and the following year obtained the Fellowship of the Royal College of Surgeons. His medical service in war began early, for out of a spirit of adventure he joined the Greek Army in the war with Turkey, and was awarded the Greek decoration of the Order of the Saviour. In the first world war he was with the Union Forces in East Africa, and gained the D.S.O. in recognition of his services. In the late war he was recalled from retirement to take charge of the Wynberg Military Hospital.

"His professional work was mainly at the New Somerset Hospital, where he was senior surgeon until 1925, and afterwards Honorary Consulting Surgeon. He took an active part in the establishment of the Faculty of Medicine in our University, and was one of the first lecturers in Clinical Medicine.

"By example more than by precept Dr. Moffat has always inculcated the highest academic, technical and ethical standards in South African Medicine. He represents what is best and noblest in the medical profession. He has become the accepted adviser and confidant of younger men who are inspired by his achievements and personality. In awarding him the honorary degree of Doctor of Laws the University gives recognition to a life of unselfish and unobtrusive service to medicine in South Africa."

* * * *

Is Japan open?

It was in the YMCA in Tokyo. One hundred and fifty Christian leaders were met to welcome Dr. Brunner. They joined in the familiar prayer: "Our Father . . . Thy Kingdom come." Dr. Brunner rose quietly and, with arms outstretched, greeted his fellow Japanese Christians. "We have never seen each other before, but are we not brothers? Have we not prayed together to God, our Father?"

Dr. Brunner captured the youth of Japan. More than thirty thousand students in the universities heard him with eagerness. They plied him with questions. They revealed a deep interest in the Christian message.

In reply to a cable to Dr. Brunner on the question: "Is Japan wide open for Christ?" he wrote: "Yes and No." "Yes: the widespread interest of youth in the Christian message interpreted in terms of the problems of our day and of modern culture, is a proof of the former.

"No: First, if judged by the lack of interest in the type of Christianity represented by the Churches. The 'churchiness' or ecclesiasticism of many Churches is also repellent to many students, and the Church leaders and theologians often lack understanding.

"Second, the national Shinto Religion received a body blow by the abdication of the Emperor as God, but it is by no means dead. Third, Christianity is middle class and urban. It has hardly touched the agricultural peoples and has almost no footing with the workers. Buddhism has great influence in the rural districts and amongst the intellectuals and a future revival is possible. "What is most needed," Dr. Brunner writes, "is a high class intellectual and cultural Christian leadership.

"On the whole: Yes. Japan is wide open for the Christian message and the Christian Church has a tremendous chance, but only if it meets the situation adequately."

“Christian Unity: A Realistic Approach”

THE SECOND PETER AINSLIE MEMORIAL LECTURE ON UNITY,

DELIVERED BY DR. SIDNEY M. BERRY

Report by Professor Horton Davies, D.D., D.Phil.

THE second lecturer on the Peter Ainslie Foundation, following the Archbishop of Cape Town, was the Rev. S. M. Berry, M.A., D.D., the Minister and Secretary of the International Congregational Council. The Lecture was given to a large and interested audience in the General Lecture Theatre of Rhodes University College, under the Chairmanship of the Professor of Divinity. Dr. Horton Davies said of Dr. Berry that “he was instructed in the immaturity that is Cambridge and educated in the ripeness that is Oxford, but it was left to the Scottish Universities to recognise Dr. Berry’s outstanding qualities. In two of them he has delivered the Warrack Lectures, afterwards published as ‘*Vital Preaching*’ and Glasgow gave him its Honorary D.D.” Dr. Berry had, as the Secretary of the Congregational Union of England and Wales, assisted in the foundation of the British Council of Churches and his father, Dr. Charles Berry, was renowned as co-founder of the National Free Church Council with Hugh Price Hughes. So distinguished a speaker and so experienced an ecclesiastical statesman was admirably equipped for the task of the Lecture.

Dr. Berry, who took as his subject “Christian Unity: a Realistic Approach,” said that although it was only his first visit to South Africa, he could claim that he was no stranger to the subject. Following the Appeal to all Christian People issued by the Lambeth Conference of 1920, almost every aspect of the problem had been under review by joint committees of Anglicans, members of the Church of Scotland and members of the Free Churches, in which frankness proved to be consistent with friendliness. But these conferences, apart from giving an increased knowledge of differences, had led to no practical result. Why was this? Obviously because each Communion held its principles as a sacred trust, strengthened by every tie of sentiment, and because there was no overmastering conviction of the necessity for union on the part of the Churches. “We often speak about the sin of our divisions and often frame prayers in which to repent of them, but do we really think of them in that light? Are we not a little open to the charge that we are waiting for our fellow-Christians in other Churches to fall into line with us, and that in the meantime the sin remains with them?” Dr. Berry doubted whether disunity was due to rebellion so much as a blind parochialism.

TWO OPPOSITE DANGERS

The whole question of Christian unity had suffered from two extremes. “The one is the seeming impossi-

bility of reaching a definite result, thus leading to a sense of despair, which is still a sense of despair when it is gilded with some pious reflection that with God all things are possible. The other is the extravagant hopes of an immediate solution of the problem involved, invoking the World Council of Churches as a magician, who will work wonders before our very eyes. It is against any such swollen hopes that I would raise a protest. It is doing disservice to the World Council of Churches to expect it to perform a task which is outside the orbit of its programme or prospects. In any case, the World Council is a body whose very considerable achievements have been wrought not by magic, but by the slow, patient and wise handling of all the difficulties of its variegated constituent membership. The promise of which it stands in need is that given to those who wait upon the Lord, that they may “walk and not faint.”

THE TONIC OF MEMORY

Dr. Berry maintained that on the great question of Christian unity memory is a tonic, and a very potent one. “I cast my mind back to the period when I began my own ministry—between forty and forty-five years ago. What was the situation then? To say that it was black is an understatement—a more exaggerated understatement than those popularly associated with the English race. Church relationships were like a stagnant pool; it bred the stinging creatures of poisoned enmity. Anglican and Free Church relationships were in a state of tension which it is hard to imagine today. Presbyterianism in Scotland was divided by a great cleavage. Methodism in England was broken up into several sections not very well disposed to each other. There was little knowledge of and touch with the Christian Churches on the continent of Europe. There were no united Churches in Canada, or Japan, or China or South India. And to the Christians of that period the World Council of Churches would have seemed as utterly impossible an idea as, say, aeroplanes or television. And all that in less than half a century! What diet is there for the prophets of woe to find any sustenance? The cool objective judgment upon the last half century of Church relationships is not that progress has been slow and halting, but that it has been remarkable for its speed.”

THE NEXT STEPS

Looking to the future the Lecturer saw two great grounds for hope. One was the Church of South India where the episcopal, presbyteral and congregational elements of Church order had been combined in a Church

that was unique in the world. Dr. Berry had recently visited it and had been deeply impressed by its vigour and evident empowering by the Holy Spirit. He urged that Anglicans might consider that the Congregationalists had also sacrificed cherished traditions to make the union possible. He also scouted the notion that partial unions were a mistake. Far from endangering the greater unity, they assisted it. In confirmation, he pointed out that the Presbyterians and Congregationalists had united to produce the first version of the United Church of South India, making the second and wider union easier of achievement. His view was that the younger Churches would speed the progress of re-union because they were uninterested in the historic inter-Church controversies of the older countries and because the desperate need in the young lands was for the proclamation of the Gospel which necessarily relegated questions of order to a secondary place.

The second ground of hope was described by Dr. Berry

as "unity from the circumference." Since Church leaders have to keep the *status quo* and nicely balance the competing interests within the one Church they know, it is improbable that impetus to further union will come from the centre. He challenged his readers to consider whether the officials of the Church had initiated any new movement within Church History. What was required was a sense of deep urgency, the kind of spirit which urged the Puritan founder of Congregationalism to write a pamphlet on '*Reformation without tarrying for Anie.*' What was needed today was "Union without tarrying for anie." This became the clearer as the area where the Gospel could be freely proclaimed was shrinking in the modern world.

(This admirable lecture is to be published and copies of it, priced one shilling each, can be obtained from : Dr. F. G. van der Riet, The Librarian, Rhodes University College, Grahamstown, South Africa.)

Some Manifestations of Modern Heathenism in Basutoland

AMONG the Basuto of to-day heathenism is still very powerful. It has still a strong influence on the minds and feelings, which sometimes seems to be overpowering. Nothing can prevail against it except the preaching of the Gospel, and the power of the Holy Spirit.

Thus, the absolute duty of every Christian is to do his utmost to secure the regular preaching of the Word of God, without ceasing, and with conviction and love. What a privilege for a Christian to put a hand to this work, in praying, in sanctifying himself for that sole purpose, and to learn what is the hidden life of a heathen, and to devote one's time to helping him !

The Basuto, like their forefathers, believe in a Creator. But it is a very misty notion in their mind, to which they do not cling much. Unlike other heathens they do not worship the Creator. There are no sacrifices, no prayer to Him.

Besides this Creator, and below Him, there are the spirits of the ancestors, which are now considered as divinities. Even to-day it may happen that offerings of food and drink are dedicated to these ancestors, but this practice is rather uncommon. These offerings are meant to please them, so that they keep quiet where they are, without interfering with the living by tormenting them. It is evident that to die is something eminently disagreeable, as it signifies being deprived of every earthly enjoyment. If it is so, the ancestors cannot but be jealous of the living and, therefore, they must endeavour to harm them by visiting them in dreadful dreams, in troubling them to madness, in

causing sickness among men and animals, in preventing the fields from giving decent crops, etc.

These terrible ancestors—of whom only one thing is required : that they should sleep and keep quiet—were and still are a cause of torment for the Basuto. And as though this were not enough to spoil life, the modern Basuto have received and adopted a superstition unknown to their forefathers : the *thokolosi*. This superstition was brought into Basutoland by the Natives of Natal. According to their belief the *thokolosi* is a small creature, hairy and black, with a human shape—in short, a kind of dwarf. It goes about at night, and enters the huts where people are sleeping to harm them either by scratching or choking them. Naturally the witchdoctors pretend to know how to drive away the *thokolosi*, which is tormenting you, or to send you one of them which will trouble you to death if you despise them.

Naturally, there is no *thokolosi*. But if you truly believe that this horrible creature really exists, if you have been told how it scratches and chokes people, how it enters the huts and goes out without need of a door, if you allow your imagination to be filled and dominated by these descriptions, you do not wonder that many people in this country are convinced that they are victims of the *thokolosi*, and that they suffer both in their spirit and in their bodies. The missionaries often meet Basuto who are convinced that they have *thokolosi*, and one needs much patience and sympathy to listen to the absurd accounts of their deeds. One must try to win the hearts of these sick people in order to calm them, to bring peace back to them by persuading

them they can be liberated of that superstitious belief which has taken hold of them. But we must not deceive ourselves. Such a belief is so strong, and it takes such entire possession of the whole being, that the liberation is seldom complete.

Moreover, among Europeans with so many centuries of Christian teaching, so many centuries of Church influence behind them, without speaking of scientific knowledge and explanations, how many superstitions still remain! One must not wonder if among the Basuto of to-day, who are still so near their forefathers' heathenism, this very heathenism is still active and redoubtable.

We say redoubtable. Heathenism teaches fear only. A heathen always thinks he is surrounded with evil influences which are hostile and dangerous. No good at all can be expected from these ancestors or other people. Only evil can be expected. . . Accordingly one must be careful, one must defend oneself and be protected.

The little baby who is carried on its mother's back when she works in the fields or when she goes visiting friends or relations must be protected against the dangers of the road. For example, he will probably go over the trail left by some other traveller, and it is possible that this traveller is an evil person who wishes evil to everybody. Then this poor baby, if not protected will suffer in its health; its fontanelle will never close. Therefore one must take precautions. The parents call an old woman who will take a black ointment out of the horn of a sheep or an ox with which she will make a cross on the skull of the baby. When this is performed she can start the journey without fear.

I often wanted to know the component of that famous ointment but nobody would ever . . . , or could, tell me. Some days ago a man came to my study, and after the usual greetings I asked him: "Now what is the matter with you?" He answered: "Have you any monkey's bones?"—"Monkey's bones?—No. And why do you ask for that? What do you want monkey's bones for?"—"Oh, the women at home need it to prepare the protecting ointment for the babies."—"And you come to a missionary to get them?"

The poor fellow was ashamed and really worried. In talking with him I learned that he was a member of another Christian Church and I took the opportunity of telling him that if he believed in God, our Heavenly Father who is almighty, can protect this little baby and keep it from all evil. It was a wonderful opportunity to speak of the Gospel to this poor man, who, although he professed to be a Christian, and although he was convinced of the truth of the Christian teachings, could not find the strength to refuse the demand of these women to get some monkey's bones in order to protect efficaciously a little baby.

One may wonder why that man came to me for that. I

wondered myself. The only explanation I find is this: that as I have collected for a long time all kind of Native articles, and as there are some divining bones among them, my visitor probably thought that I had some monkey's bones which I would agree to give him. This seems to me quite logical.

Speaking of these divining bones—in spite of the fact that it is not the subject which interests us now—I think it would be natural to say something more about them, to help you to understand the Basuto mind. These divining bones, of various forms, are thrown on the ground by the witchdoctor. According to their particular positions he will tell you where to find your lost pony, or what is the cause of the illness from which you suffer, or which has fallen upon a member of your family, or anything else. Naturally one must pay to make the witchdoctor undo the string which holds the bones together, and to throw them where they will scatter freely. As this witchdoctor is a man who travels always from one place to another, and who gathers all the possible information and gossip of the villages, it often happens that he has heard of your pony . . . he may even have seen it. This enables him to tell you exactly where you must look for it . . . and when you have found it through these divining bones (!), you will be convinced of their influence.

During the last few years the heathenism of the Basuto has become manifest in dramatic ways, which have caused much feeling and trouble in the whole country, and which were spoken of even outside the territory. I mean the ritual murders. To strengthen their power, or to increase it, some chiefs ordered certain persons to be caught and killed,—or to be left to die after certain parts of their bodies had been cut out alive. With these portions of human flesh some powerful medicine was concocted, which most often was taken in the form of scarifications. From time immemorial, not only in Basutoland, but nearly everywhere in the world, men believed that portions of the body of a brave man could communicate part of that bravery to the one who could eat it. That is why the bodies of enemy warriors who were killed in fight were often mutilated. But to cut a living body in this way is a cruelty which in the past was unknown in Basutoland. There have been a great many of these ritual murders, a great number of people have been sentenced to death, and executed, including two of the most important chiefs in the country. Since they were executed it seems that these ritual murders have stopped.

Heathenism is still powerful, and will retain its power for a long time. That is why we cannot give up the preaching of the Gospel of Jesus Christ, as it is only the Gospel which can overcome heathenism and which will thus wipe it out.

G. DIETERLEN.

(in the Basutoland Witness).

The Christian Church is being Judged

(From an address by the Rev. E. W. Grant)

AS living members of the living Church of Jesus Christ in this land we have to scrutinise and pass judgment upon our Church's witness. We have also to pass our own personal life and witness under review, and be merciless with ourselves as we confront the demands which the present situation in South Africa is making, and will still more insistently make, upon Christian men and woman.

DAYS OF JUDGMENT

It is time for us to pass judgment. These are days of judgment. We ourselves are being judged. By whom?

1. First, by the world—the world outside South Africa. There is no country which is free from class or race prejudice and which does not make class or race distinctions. And some of the judgments passed upon us in other lands are not altogether free from a smug self-righteousness which is scarcely justified by facts. But that does not necessarily mean that the judgments are not justified or that they are not true. Few of us would deny that today we in South Africa have the unenviable distinction of leading the world in some respects in a particularly blind and unreasoning up-surge of race prejudice and in a series of attacks upon the basic human rights of a large proportion of our population. In days when the inter-dependence of mankind is a commonplace of human thought, it is only to be expected that such a condition of affairs as has grown up here in recent years should not escape appraisal by other countries and races.

GROWING LIBERAL THOUGHT

2. Secondly, we in the Christian Church are being judged by liberal European public opinion in our own country. Such liberality of thought is growing, and those who embrace it are watching the Church with increasing interest and concern. What are we doing to fortify that resistance to oppressive measures which bodies outside the Church are setting up today? I do not ask for adherence to any political party or programme. So far as one can see, no hope whatsoever lies in that direction. But I do feel most strongly that when men of goodwill and philanthropic purpose, men who burn against injustice, though they be outside the Church—when such men lift up their voices against oppression, the voice of Christian men and women should be strongly raised in their support. And I hold that there is no lack of New Testament warrant for that.

3. Thirdly, we are judged by the non-European people, and particularly by non-European Christians. Those whose voices are not listened to in high quarters look to us to make our voice heard on their behalf. Despite the attraction of Communist propaganda for those who are

suffering grievously today, there are still many thousands of our non-European fellow-Christians who believe that the Christian Gospel has all they need if only it were applied, and that Christian people among the Europeans are their natural friends and champions. It is we and we alone, we followers of Christ, who can bring some light into the present darkness which overhangs a whole race, and they look with eagerness and hope to us to do it. Our Christian honour is at stake.

THE JUDGMENT OF CHRIST

4. Fourthly, are we not passing under the judgment of Christ? Is it not true for us of this generation, that "now is the judgment of this world"? Would to God we might go on to say, "now is the Prince of this world cast out!" The Christ whose Name we bear, the Christ whose Gospel of universal freedom has set us free, He it is who judges us. For His freedom is not a racial privilege but the inheritance of the sons of God. That man is not free who sees others bound and passes on his way. Our own spirits are in chains unless we speak and work and sacrifice to win for others, equally God's children with ourselves, the gift of Christian freedom.

THE DEMANDS UPON US

What then do the times demand of us, now? Let me mention briefly two things.

1. Conviction. Are we so sure of our ground that we can trust ourselves upon it? Are we convinced beyond a shadow of doubt that all that men need, all that all men need, is available in Christ? Are we convinced that the demands His Gospel makes upon us are uncompromising, and that if we do compromise in respect of these grave matters we stand with those who in days of judgment betray their Lord? Are we sure that this is so?

In our hearts we are. Then, one thing more we need, that is:

2. Courage. Courage to speak the truth in love to our own people. Courage to cross the colour lines in undisguised friendship, helpfulness and understanding. Courage to lift up our voice against the commonly-accepted views of those around us. Courage to stand alone, to be thought "queer" if need be, for those principles of brotherhood which are the natural fruit of a true understanding of the Christian Gospel. Courage to be, like Paul, "fools for Christ's sake?"

Does it really need all this courage to walk in the footsteps of Our Master, to go where He goes? For that is what it is. This which is demanded of us in these days of racial strife is part of what He meant when He said "Follow Me." That is all it is.

The South African Native College Fort Hare

By Principal C. P. Dent

THE SOUTH AFRICAN NATIVE COLLEGE was founded in 1916. The site on which it was to be built consisted of a portion on the Lovedale Farm, about 300 acres in extent, valued at £3120, which had been transferred to the College as part of a gift of £5000 from the United Free Church of Scotland, and an adjoining area of about 100 acres which, with six old houses standing on it, had been bought with part of a foundation grant of £10,000 received from the United Transkeian Territories General Council. The total material assets of the College at that time were valued at about £19,000. The Union Government had promised its support, and made a grant of £600 for the first year; support had also been promised by the Basutoland Administration, which has made an annual grant of £300 throughout the life of the College; the United Free Church of Scotland and the Wesleyan Methodist Church had promised to build Hostels for men, and to appoint Wardens at their own cost; the Anglican Church, which was then considering co-operation on the same lines, made a similar promise soon afterwards. Twenty-two students were enrolled in the first year, nearly all below the Junior Certificate level. For the first five years the only buildings available for all the purposes of the College—classrooms, hostels, Dining and Assembly Hall and staff houses—were the six old houses to which reference has been made. For many years the College prepared most of its own students for Matriculation before admitting them to University studies; the first graduation ceremony, at which one graduand had conferred on him the Degree of Bachelor of Arts in the University of South Africa, was held early in 1924. There were still doubts in many minds as to the possibility of Africans trained to such new high standards finding suitable employment.

Since then 383 students have qualified at the College for the B.A. degree, 162 for the B.Sc., 45 for the B.Sc. (Hygiene), 78 for the University Education Diploma, 285 for the College Education Diploma, now discontinued, and 113 for other College Diplomas such as the Medical Aid Diploma, now replaced by the B.Sc. (Hygiene), and Diplomas in Theology and Agriculture; 37 past students have qualified in Medicine, while more than 30 are in various stages of medical training beyond the first year; a few past students have qualified in Law, while a number have studied successfully here or elsewhere for senior degrees; the number of registered students has increased to 378, all but a few (with near relatives living near the College) being in residence; approximately 95 per cent are engaged on post-Matriculation work, the only exceptions being a few Theological students.

The present replacement value of the buildings and equipment owned by the College is over £250,000 and this does not include the value of the land, to which a 1200-acre farm has been added, nor the value of three large Men's Hostels provided by the Methodist and Anglican Churches and the United Free Church of Scotland, with some help in recent years from the Government and the College, and worth, together, about £100,000, nor an endowment of £70,000 received from the Chamber of Mines in 1934 to establish and partly endow a course of training in Health Promotive work leading, now, to the B.Sc. (Hygiene) Degree. The College thus has at its disposal property and other assets whose replacement value is over £400,000.

It would be impossible to assess accurately the value of the work done by the College, but it has undoubtedly been very great. The development that has taken place in the field of Secondary and High School Education during the past relatively few years has been in no small measure due to the availability of African teachers, trained at this College, and qualified to teach the special subjects required. The importance of post-primary education is being recognised increasingly in many fields of service: the standard required for admission to the Fort Cox School of Agriculture has been raised to the Junior Certificate, with a consequent improvement in the standard of instruction possible in that important institution; the Jan Hofmeyr School for Social Workers has required a Junior Certificate pass as an entrance qualification, and is now finding it advisable to raise the standard to the Senior Certificate or its equivalent; the entrance qualifications for training of Nurses have been raised; new grades have been created in clerical services as better qualified applicants have become available. To any thoughtful person the dependence of these and other advances on the work done at this College will be obvious.

It is, however, a small College, especially when judged in relation to the large population it is designed to serve, and a stage has been reached when further development requires considerable public support.

The achievement of the past years has not been possible without debt, which amounts today to approximately £50,000, and will increase unless the support needed is made available. Of this debt £15,020 is owed to the Union Government and is being repaid on an interest and redemption basis; £2,000 remains from a loan of £7000 from the Native Trust Fund, which has had to be repaid at the rate of £500 per annum, and the balance is made up by Bank overdraft and private loans which may have to be

repaid on short notice. Interest on these loans amounts to about £2000 p.a. which is a heavy charge on annual income. The position of the College would be greatly improved if these loans could be repaid.

The buildings are now being used to the limit of their capacity. The Hostels can take in no more students, and it is certain that admission will have to be refused to a number of qualified applicants next year. The cost of the first Men's Hostels was borne entirely by the co-operating Churches, but they have been unable to keep pace, unaided, with the needs of the College. The present arrangement is that if a Church has built a Hostel costing £10,000 the College will provide one-third of the cost of approved additions and the Government also provides one-third. The College finds great difficulty in providing its share: it has paid £4500 towards the cost of additions made about three years ago, but still owes approximately £4000 on this account, and further additions are needed now if there is to be any increase in the number of men admitted.

The Women's Hostel is a College Hostel, and the College must provide two-thirds of the cost of any addition. This Hostel is absolutely full with fifty students in residence. At the beginning of 1950 twenty-seven new women students were admitted, and a few had to be refused admission, but only eleven of the fifty now in residence are expecting to leave at the end of the year, and that number will be decreased if some of those graduating apply for admission to the University Education Diploma course. Next year, therefore, the number of new admissions will necessarily be small, and a much larger number will have to be refused admission. Funds are needed to make possible the addition of a new wing to provide accommodation for approximately fifty more women, whose education is of such fundamental importance in the cultural development of the races to which they belong. The Women's Dining Hall is large enough to take this additional number, and would only need some additional furniture.

The Men's Dining Hall, on the other hand, has a maximum capacity of 340 students, and is already catering for just under 320. Provision is therefore needed for an increase here. The Assembly Hall, which is of the first importance in the life of this College, as it is used for the daily Morning Assembly for prayers, for a combined Service every Sunday evening, and for numerous other functions, can seat 380 persons in the body of the Hall, including a gallery which has been added, is already too small for a full assembly of staff and students. It is probable that the wisest and most economical proceeding now would be to convert the large Dining Hall for Men into an Assembly Hall, and to build new Dining Halls to provide for 200 or 250 students in each. Smaller units would be

more manageable and could be used more effectively as centres of cultural training.

Additional classrooms and enlarged laboratories are urgently needed. The Junior Chemical Laboratory, first used in 1936, was planned for thirty first-year students working together, or to provide for a first-year class of sixty, which could be divided into two groups for laboratory work; the senior laboratory was planned for a total of twenty-four students in the second and third year classes. These laboratories are now being used to give practical instruction to ninety-five first-year, thirty-three second year and twenty-one third-year students. The Departments of Zoology and Botany are similarly overcrowded and the strain on staff and equipment is very heavy. Our immediate need is for an enlargement of the Chemical Laboratories, two large lecture rooms for first-year classes in a number of departments, and new laboratories for Botany and Zoology; the space now used by the Botany and Zoology Departments would then be available for the Departments of Geography and Psychology respectively, and enough classroom accommodation would be available to meet our needs for some years.

The College should be widening the scope of its work to include instruction in such subjects as Economics and Commerce, Law and Social Science.

The fees payable by students are as follows:

Tuition—£22 10s. 0d.; University Registration and Examination fees, which are sent on to the University—£6; Dining Hall—£18 10s. 0d. and Hostel services—£8. Total £55 per annum. This is a low figure; but it must be remembered that it does not cover a student's total costs which, with books, clothing and bedding (which students supply themselves) rail fares, vacation expenses for summer and winter, and incidental expenses, will average approximately £100 per annum. This is a very large sum when considered in relation to the average income earned, and even with the aid of bursaries covering a substantial part of the fees, many parents find it very difficult to meet the additional costs. A rise in fees large enough to make any substantial difference would probably deprive a considerable number of promising students of the opportunity of University education and the country of the improved service for which that education would fit them.

From what has been stated it should be clear that a stage has been reached at which further development requires an enlargement of the College in several directions: Hostels, Dining Hall, Classrooms, Laboratories and Assembly Hall. Additional classrooms and laboratories would relieve our present position, but no single addition could be fully used until the other necessary additions were made. The total required to enable the College to take the next large forward step is of the order of £100,000.

Sursum Corda

PICTURE OR MIRROR

NONE of our Lord's parables is more familiar to Christians than that of the Pharisee and the Publican in the Temple. It is hung on the walls of our minds as a perfect little sketch, slight indeed, but finished. We always regard it with a certain aesthetic satisfaction. We see the pompous Pharisee, conscious that he is esteemed by his fellow-worshippers. Our Lord does not give us his words exactly; he interprets his thoughts, thoughts of a man whose Religion consists in his own well-doing. He needs nothing of the Lord, asks nothing from Him, simply reports. Over against him stands the Publican, shrinking from the notice of his fellows, claiming nothing for himself, simply casting himself on the everlasting mercy of God. As we look at the picture we take it for granted that our attitude of mind is precisely that of the Master, that his thoughts are our thoughts.

But what if we are required to regard and use this parable not as a picture in which we see others, but as a mirror in which we can see ourselves?

Consider what our Lord's primary purpose was in constructing the parable: he addressed himself to those who regarded themselves as righteous and despised others.

Now, what actually are we doing when we look at the picture? Are we not pluming ourselves on our righteousness and despising the Pharisee?—we may take it that he was quite honest in his report of what he was and what he did; and that being so, he was showing more self-discipline (fasting twice a week) and more generosity (giving a tenth of his earning) than most of us can show.

Always Christians as well as Jews are prone to think of themselves as above reproach and are tempted to despise others. This is the danger of which our Lord warns us. It is a besetting sin of religious people.

The Jews despised publicans and sinners. That led them to despise the Friend of publicans and sinners; and

in the long run it led them "to give the Cross where they owed the crown." This led them to despise the followers of our Lord and then to persecution. In due course Christians obtained power, deemed themselves to be righteous and despised Jews. This in turn led to a long and shameful story of persecution which darkens the pages of Church History for centuries.

The blight then spreads into the Church and we have the pitiful record of Christians in their righteousness despising and persecuting one another; Catholics despising Protestants and trying to root them out by fire and sword: Protestants in due course looking down with scorn on Catholics and persecuting them: Church treating Dissenters in similar fashion; Dissenters repaying Church in its own coin.

To-day in South Africa we have the White Race boasting of its righteousness and despising those of different race and colour.

By this glance at a long and lurid story stretching across the centuries we see the depths to which this besetting sin drags even good people down. Therefore it is well for us to look into the mirror which our Lord provides and to examine ourselves to see if we really have a claim to stand with the publican, free from the sin of despising others, even this Pharisee, and able to go with the humble man to our house justified.

The sin is that of Pride, *superbia*, placed by the old spiritual teachers first in the list of seven deadly sins. Deadly as it is, there is none more subtle; and few are they who escape its taint. As we turn from our mirror we hear a celestial voice saying, in words oftener on our lips than in our hearts, "Learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls."

J.B.G.

The World Council of Churches and Race Relations in South Africa

(The Rev. Ben Marais attended the recent congress of the World Council of Churches at Toronto as the representative of the D.R. Church of the Transvaal. In a recent number of "Die Kerkbode" he reported on some of the discussions and part of his article is here reproduced in translation, with acknowledgments to that valued periodical.)

IN the matter of the position in South Africa there was a great measure of unanimity, alike in regard to the renewed confirmation of the World Council's earlier formulated views, (which amounted to a condemnation of all

forms of discrimination on the ground of race or colour), and also in regard to the advisability of sending a delegation to South Africa with a view to securing closer contact and a fraternal exchange of opinions.

I had an opportunity of explaining our ideas for thirty-five minutes. A very thoughtful and appreciative hearing was given me and several delegates sought me out afterwards to thank me for the spirit in which I did it and to state that for the first time they had been given an insight into the actual position. This experience convinced me

afresh that our church must seize every opportunity of setting out its case and of making contact over the matter with Christians of other traditions. Several delegates said that much of what I had stated was entirely new to them.

A DELEGATION TO THIS COUNTRY

The decision on the recommendation of the special committee to send a delegation was welcomed by me. I took the standpoint that our churches in South Africa would certainly not be unwilling to use the opportunity to state their case on the spot and against the background of the actual situation. The question arose immediately—should such a delegation be composed of different races or of whites only? Mainly on practical grounds I pleaded for the second alternative, but it was felt that since it is not Afrikaans and English churches only which are involved, but the non-European also, such a delegation should be ecumenical—in other words, be composed of different races. And so it was decided.

OPPOSITION TO OUR POINT OF VIEW

In the course of the discussion weighty arguments were advanced against our point of view.

1. The struggle in the world is one between Communism and Democracy. By racial discrimination we are driving our non-white people into the arms of Communism.

2. Secondly, any policy of enforced race-separation, which causes a feeling of injustice in one group, plays into

the hands of the Roman Catholics who are waiting for just that and do not themselves follow such a policy anywhere.

3. Thirdly, the pertinent question was asked "How far is it practicable for territorial apartheid (such as we pleaded for at Bloemfontein) to be carried into effect? And, assuming that it becomes a reality in fifty or a hundred years and the non-whites get all that we propose, what happens in the meanwhile? Great stress was laid on the fact that nine million non-whites have no direct representation in Parliament and only very limited indirect representation, and the question was asked whether the two million whites of South Africa are going to have all the say over the future of the non-whites for the next fifty or hundred years and they themselves none at all.

Much was made of this point and no explanation that I offered seemed to make the slightest impression. The feeling was quite unanimous that such a situation could secure no justification on Christian grounds.

4. The last main argument dealt with the scriptural foundation. I need not dwell upon this. We know by experience that other churches do not share our view. Not a single voice in the whole meeting was raised in support of our standpoint in regard to the scriptural basis. Even three of the German delegates came and spoke to me afterwards to explain that their experiences in consequence of the race-doctrine of the Nazis had steered their views on this point in a totally different direction from ours.

Race

THE United Nations Educational, Scientific and Cultural Organisation has launched a major campaign against racial discrimination and its attendant evils, by putting the weight of its influence behind a considered statement of the findings and conclusions of twenty of the world's leading anthropologists, biologists, sociologists and geneticists. "To combat an emotional attitude as deep-seated and dangerous as race prejudice," says Dr. Alfred Métraux, who is in charge of the work of UNESCO in the field of racial questions, "is not easy, but by depriving it of all scientific and rational justification a great step forward will have been made."

In a resolution taken last year the Economic and Social Council of the United Nations asked UNESCO to adopt a programme of disseminating scientific facts designed to remove what is commonly known as racial prejudice. To this end a committee of first-rank experts was convened and a statement was drafted, which, after being submitted to a number of other authorities in different lands, was revised and has now been adopted as the official declaration of UNESCO.

THE STATEMENT

The full document is over-lengthy for reproducing in full but the main points of the experts' conclusions are:—

1. Racial discrimination has no scientific foundation in biological fact.

2. The range of mental capacities in all races is much the same. There is no proof that the groups of mankind differ in intelligence, temperament or other innate mental characteristics.

3. Extensive study yields no evidence that race mixture produces biologically bad results. The social results of race mixtures are to be traced to social factors. There is no *biological* justification for prohibiting inter-marriage between persons of different ethnic groups.

4. Race is less a biological fact than a social myth. As a myth it has in recent years taken a heavy toll in human lives and suffering and still keeps millions of persons from normal development, and civilization from the full use of the co-operation of productive minds.

5. But, scientifically, no large modern national or religious group is a race. Nor are people who speak a

single language, or live in a single geographical area, or share in a single cultural community necessarily a race.

6. Tests have shown essential similarity in mental characters among all human racial groups. Given similar degrees of cultural opportunity to realize their potentialities, the average achievement of the members of each ethnic group is about the same.

7. All human beings possess educability and adaptability, the traits which more than all others have permitted the development of men's mental capacities.

THE AUTHORITIES

The original statement was drafted by Ernest Beaglehole, New Zealand; Juan Comas, Mexico; L. A. Costa Pinto, Brazil; Franklin Frazier, United States; Morris Ginsberg, United Kingdom; Humayun Kabir, India; Claude Levi-Strauss, France; Ashley Montagu, United States.

The text was then circulated by Professor Montagu and revised after criticisms by Professors Hadley Cantril, E. G. Conklin, Gunnar Dahlberg, Theodosius Dobzhansky, L. C. Dunn, Donald Hager, Julian S. Huxley, Otto Klineberg, Wilbert Moore, H. J. Muller, Gunnar Myrdal, and Joseph Needham.

This statement therefore constitutes the most far-reaching and competent pronouncement of its kind ever made and provides a scientific foundation for some of the basic principles expressed in the Universal Declaration of Human Rights.

In A Chinese Prison

IT is too early to say what effect the Communist Government in China will have on Missionary work; but it is not likely to be helpful. At present the new Chinese Government is fully occupied with its negotiations with the U.S.S.R. and other important matters. It is most necessary for Missions to take advantage of this breathing space, and press on not only with evangelisation but with the training and equipping of Chinese leaders, and candidates for the ministry.

A very remarkable incident, which sets forth the invincible Grace of God, is reported from Chungking. In the "Second Prison" at that place a church was formed of converted criminals, among whom were to be found murderers, opium addicts, bandits, swindlers, etc., and the gaoler organised the church and appointed six deacons. Some 100 of the thousand inmates of the prison were converted, including the gaoler. The instrument used by God in this astounding work was the Rev. Marcus Cheng, founder of the Chungking Theological Seminary. The prison governor was so impressed by the miraculous work, that he sent all the worst criminals to the services, and the

Government, when it came to hear these strange tidings, directed that all prisons should be free to hold services. The entire prison was transformed, daily Bible study and prayer among the prisoners becoming the rule. The practical side of Christianity was shown by caring for the sick and underfed, in which the students of the Seminary helped.

In February, 1948, Marcus Cheng held special meetings for three days in the prison. There were 199 applicants for baptism, including fourteen prison officials. The Governor of the gaol was astounded at the request of two deacons to be transferred from this model prison to another one: they explained that they wanted to tell other prisoners what Christ had done for them. A later report is that forty-two more prisoners have been converted by the preaching of their fellows.

Disruption and lawlessness are reported from Western Szechuan, and in some parts of China officialdom is threatening to throttle churches; but in Szechuan the work goes forward, and believers have been added to the Church. The financial outlook is dark, and it seems likely that clergy and students will have to copy the example of St Paul, and labour with their own hands.

(*Evangelical Christendom*).

In Grateful Remembrance

MRS. D. A. McDONALD

SOME years ago there appeared an interesting volume, *With Christ In Africa*, published by Messrs. Marshall, Morgan and Scott, of which the author was the Rev. D. A. McDonald, a missionary of the Church of Scotland. It was the story of how a devoted couple, bent on extending Christ's Kingdom, had lived for years in a trying malarial climate in the North Transvaal and had built up a remarkable work. Mr. McDonald spent in all thirty-eight years in South Africa. After various forms of service, he went, nearly forty-five years ago, to Sibasa's country in the Northern Transvaal and worked amongst the Venda. Conditions were primitive in the extreme and he encountered all the difficulties of a pioneer missionary working amongst a very backward people. He founded the Gooldville Mission, and acquired great influence with Europeans and Africans over a wide area. Gradually he built up a Christian community, erected churches and schools, trained and employed evangelists and Bible-women, and raised men to the eldership. Mr. McDonald also acted as correspondent for the schools of the various Transvaal missions of the Bantu Presbyterian Church, and, on its inception, became a member of the Advisory Board on Native Education of the Education Department of the Transvaal.

In all his work he was ably and lovingly supported by Mrs. McDonald. She was of German stock, and had been trained as a nurse. In a country where medical and nursing facilities were few, she ministered to the needs of thousands, both Black and White. It was an unceasing, untiring service which took her often far afield. Like her husband she acquired great influence. She ministered alike to both body and soul, and many came to bless her name. To-day the well-known Donald Fraser Hospital stands as the crown, set up by others, of her early pioneer work.

Mr. and Mrs. McDonald retired in 1931. Their retirement has been spent chiefly in Edinburgh, Scotland, where they have been the friends of missions and missionaries and have, as opportunity offered, carried on their service of the Kingdom.

It was therefore with much regret, mingled with thanksgiving for a self-denying life, that word was received in South Africa last month that on 9th August Mrs. McDonald had passed away. In later years she suffered greatly but showed the same Christian qualities that had marked all her years of active service.

To her husband, now nearly eighty-five years of age, the sympathy of a host of friends goes out, while in Vandaland a shadow has been cast over the lives of multitudes.

* * * *

DR. JAMES BROWNLEE CUMMING

There are not many of those Europeans still with us who as boys got some of their schooling in the classrooms of Lovedale. Many of them reached prominent and influential positions in life and their careers were marked by unusual understanding of and service for the African people. One more of them has now answered the call to higher service in the person of Dr. James Brownlee Cumming, who had practised as a doctor for more than fifty years in Cambridge and East London. His devoted service of his fellow men—and he was, in particular, the much-beloved physician of many African patients—was inspired by a warm loyalty to Christ and His church. "The older generation of East London" writes the *Dispatch*, "will remember, before the universal usage of motor transport and when the Cambridge streets were grass grown, the burly figure and kindly, genial face of Dr. Cumming on horseback, with two favourite sheep dogs ranging on either side of his horse, going on his long, daily rounds." He was always a servant of the needy and the trusted friend of those he served.

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REV. J. S. MOHAPELOA

When the young man John Mohapelo, together with Carlisle Motebang and Job Moteane, were chosen by the Paris Mission in Basutoland for training with a view to the

ministry, and began their studies in 1887, a great number of Basuto Christians thought and said that their Fathers were making a great mistake, that the time had not yet come for Basuto to be Ministers of the Gospel.

But these three men justified the hopes placed upon them by the French missionaries, and all of them have been faithful servants of the Church.

The last to leave us, John Mohapelo, had been a minister for over fifty years, mostly at the head of the parish of Mafeteng, where he worked for over forty years. When he was appointed there he met with considerable opposition, but by his tact, his perseverance, his love, he gained the confidence and the hearts of his people. Some years ago, before he retired, all the church and its out-stations gathered round him on the occasion of the fifty years jubilee of his activity. Everyone who attended that jubilee could see how loved and respected was the old minister.

He was a strong man, feeling very deeply what was wrong and fighting it, and what was right and fighting for it. That is why he founded the local section of the Association of the Blue Cross, whose members abstain from all kinds of strong liquor. He had seen what a curse drinking was for the people of Basutoland, and did his best up to the last to protect them from it.

John Mohapelo was a man of prayer. It was in prayer that he found his strength and his authority.

He died peacefully at Moriya on the 23rd of July at the home of his son, who is one of the teachers of the Basutoland Training College, and was taken to his resting place in the cemetery at Mafeteng. There again his congregation and a great number of the people of Mafeteng gathered round his grave. Long shall we remember such a servant of God and give thanks for the great work he did for the Kingdom in Basutoland.

G.D.

New Books

The Southern Sotho-English Dictionary, edited by R. Paroz. (Moriya Press, 445 pp. 15/-).

This is the 7th edition of the Sotho dictionary which first appeared in 1878 as a small book of 158 pages under the title *Sesuto-English Vocabulary*. As in previous cases, in this edition too the tradition of improving upon previous editions has been maintained to a high degree. Its special feature is the method of entry; namely, the alphabetic arrangement of words according to the first letter of the stem rather than of the class prefix. This method of entry is not new in South African Bantu languages. (See Dr. Bennie's edition of McLaren: *A Concise Xhosa-English Dictionary*, and Doke-Vilakazi: *Zulu-English Dictionary*).

Even in previous editions of the Sotho dictionary verbs are regularly entered in this way. This edition then

differs from previous editions in that nouns, adjectives, pronouns, as well as adverbs in which a stem is distinguishable, are also entered according to this method. It is hardly necessary to comment on the advantages this method has over the older method. Its superiority has been proved. To give one illustration, closely related nouns as *mōthō* (person), *bathō* (people), *bōthō* (personality, etc), *sēthō* (human ways, manners or conduct), which, under the old method are entered under **m**, **ba**, **bo**, and **s** respectively, are all brought together under the letter **t** which is initial in their common stem **-tho**. This is a great advantage as the variety of class prefixes which occur with any noun-stem is to a large extent unpredictable.

A second feature of this edition, though also present to a lesser extent in previous editions, is the idea of entering regular derivative words immediately under the primary word which from they are derived. For instance, the nouns **tēmō** (agriculture), **tēma** (plot, piece of work), **tēmāna** (small plot, verse), which are regarded as derivatives of the verb **-lēma** (plough, plant) are entered immediately after this verb (i.e. under the letter **l** and not under letter **t**). Fortunately for those who are not familiar with the phonological laws of Sotho, there are footnotes to direct them where to find these words (e.g. under **t** direction is given to look under **l**). Otherwise the advantage gained by this arrangement would not compensate for the trouble of finding words which are not in their obvious place.

A few comments and suggestions for future reference would not be out of place here.

Method of entering loan-words: There are inconsistencies here which create unnecessary difficulties. For some reason the compiler has in some cases entered loan-words (nouns) from Afrikaans and English according to the first letter of the class prefix. e.g. **bōrōthō** (*marōthō*)—bread is entered under **b**; and no cross reference is given under **r**. similarly *sētala*, *sētēnē*, etc are entered under **s** with no cross reference under **t**. **sēkolo**, **sēlei**, **sēlēhē**, etc. are entered under **s** but cross references are given under **k** and **l**. Then for no apparent reason, *sētēmpē*, *lēpolēsa*, *sēbanteu*, *lebenkele*, etc., etc., are regularly entered according to the first letter of the stem (**t**, **p**, **b**), and no cross references are given under the first letter of the class prefix (**s** and **l**). This inconsistency is misleading. One takes it for granted that the alphabetic arrangement is based on the first letter of the stem, and that nouns like *sēkēlē*, *sēkēsēpēsē*, *sēkēchenē*, etc. are entered under **s** because that is the first letter of their stem. They are, therefore, regarded as prefixless nouns of class 5 (singular) with corresponding plural *lisēkēlē*, *lisēkēsēpēsē*, *lisēkēchenē*. If so, then such nouns as *sēkofōlo*, *sēkofo*, *sēk'hēthe*, etc. where the initial element *se-* is the class prefix should be entered under **k** (the initial letter of

the stem in these examples) and the class prefix given in italics (cf. *sēkurufu*, *sēkoto*, p. 346). In such cases the plural is arrived at by substituting the class prefix *li-* for class prefix *se-*, thus: *likofolo*, *lik'hēthē*, etc. The difficulty is partially overcome in those instances where the complete plural is also given. e.g. *sēkolo* (*likolo*), thus showing that the prefix *se-* alternates with another prefix, *li-*. (Such alternance is fairly conclusive proof that the elements *se-* and *li-* in such examples are class prefixes). But even then, there is no good reason why examples like *sekolo* should be entered under **s** and not in their proper place under **k**. We must accept the fact that in loan-words such as these (e.g. *sē-kolo*—*li-kolo*, *bō-rōthō*—*marōthō*) the stem (**-kolo**, **-rōthō**) and the class prefix (*sē-*, *li-*, *bō-*, *ma-*) are as much stem and class prefix as in any regular noun of Sotho origin. Unnecessary difficulties are raised and nothing is gained by entering some loan-words on a different basis.

There are, however, several cases of real difficulty even in words of Sotho origin. For instance *mōea* (*mēea*)—wind—is entered under **-ea**. This implies that the class prefix consists of an open vowel, *mō-*, *mē-*, — a doubtful shape for a class prefix. This seems to be a case where the shape of the stem cannot be determined, and such words would be easier to find if entered under the first letter of the word as it stands, as in the case of examples such as *metsi* (water), *ngoana* (child), and a few other nouns in which the class prefix and stem are indistinguishable. In the case of the example *'mēthē* (from *Afrikaans mud*) which is entered under **b**, a form *mōbēthē* which does not occur is postulated (see note on p. xvi). Considering that there is a plural form *mēbēthē* corresponding to this word it is difficult to understand why a non-occurring form had to be postulated. Similar loan-words, *'mofōlara* (*mēbōfōlara*), *'mofu* (*mēbōfu*), *'muru* (*mēburu*), appear under **m** and only cross references are given under **b**.

Class references: In most cases there is no difficulty in determining the class of nouns as this is usually shown by the phonological shape of the class prefix. But there are instances where it is necessary to indicate the class, e.g. *'meiti* (*bo-*), *'meile* (*limmeile*), *'moulo*, *motokara* (*li-*) also *mēbotokara*), *sēkēlē*, *bōrelē*, *'miri*, *mōifo* (*mē-*), *mōkōla* (*mē-*), *ma-khona-tsohle*, *masujmō* (*bo-*).

It would make reference to the dictionary much simpler if the classes were indicated, particularly in instances where it is not sufficiently obvious from the noun as it stands. One has to be well acquainted with the language to know that *ngoetsi* (*li-*, *betsi*) is class 5, *'meiti* class 5 (with an alternative plural in class 2), *motokara* class 2 only (plurals *limotokara* cl. 5 or *mēbotokara* cl. 2), or that *ma-khona-tsohle* (plur: *bo-ma-khona-tsohle*) is

usually class 1, or that *mōsusu* is either class 1 or 2, depending on whether it means **slowness** or a **slow person**.

Some of the reference symbols denoting grammatical categories are either not used regularly or are somewhat obscure in their meaning. For instance, in entering nouns such as *matla*, *bōhlalē*, *bōhlasoa*, *bōtsoa*, *bōbēbē*, *tsōēkērē*, *makhèthē*, *mahlēkē*, *sēlehe*, etc., no indication is given that they are also used as adjectives. (Cf. *bōhlōkō*, *mōnatē*, etc. where such indication is given). The meaning of the term "intransitive" as applied to verbs is doubtful. For instance the verb *-rōbala* (sleep) is described as intransitive, but is followed by an illustration : *ho rōbala bōrōkō bo mōnatē* (literally : to sleep a pleasant sleep).

Tone-marking : The complete absence of any clue to the tonal characteristics of words is a defect in our dictionaries which urgently needs attention. Words such as *mata'ta* (haste) [_ -], *ma'tata* (skin blankets) [- -], *matata* (ducks) [_ _], are entered one after another with nothing to show that they are tonally different. In such instances tonal distinction is of major importance, particularly since the contexts in which such words occur cannot always be relied upon to show which of two or three possible words is meant. But even where there is no possibility of ambiguity observance of tone is essential to accurate speech.

In the Xhosa dictionary tone marking is confined to cases where, apart from meaning and context, tone is the only distinguishing factor between words which are otherwise identical. Considering the dearth of published information of Xhosa tonetics this is a gallant attempt even though far from adequate. In the new Zulu-English dictionary all words are tone-marked.

A certain amount of published material is available on Sotho tone, in Endemann's *Wörterbuch des Sotho Sprache* (1911), Jones' *Tones of Secwana Nouns* (1929), Tucker's *A Comparative Phonetics of the Suto-Chuana Group of Bantu Languages* (1929) and *Suggested Sotho-Nguni Orthography and Tone-Marking* (1949). (A more comprehensive study of Sotho tonetics has recently been completed but not yet published). It is sincerely hoped that the next edition of the Sotho dictionary will include tone marking as one of its improvements.

G.L.

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Communism and the Churches : A Documentation, by J. M. Barrow and H. M. Waddams. (S.C.M. Press 4/-).

What is the position of religion and of the Churches in countries where Communism rules? This is a question asked by many. One form of answer is to gather the State documents bearing on religion issued by Communist Governments, and so to make explicit the official attitudes

towards the Churches. Another is to quote public speeches of powerful Communists belonging to these Governments. The book under review fulfils both these functions. It describes, as far as possible, the position up to 31st December, 1949, in U.S.S.R., Albania, Bulgaria, Czechoslovakia, Hungary, Roumania and Yugoslavia. There is given also the Vatican Decree in regard to Communism. There is very little comment in the book. Its pages contain basic and indisputable documents and facts, and from these the reader is left to draw his own conclusions. This is a small but important reference volume which, we believe, will be widely sought after.

R.H.W.S.

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Medicine versus Witchcraft, by Francis Schimlek, C. M.M. (Mariannhill Mission Press, 165 pp.)

This is the story of some of the things that happened when medical service was added to the missionary activities of the Trappist missionaries at Mariannhill, their headquarters station. It is told by Father Schimlek in a most interesting fashion and enriched with twenty-eight excellent illustrations. Much of it is concerned with the work of Dr. McMurtrie, who after working for some years as an Anglican medical missionary at St. Cuthbert's and in Sekukuniland, transferred his allegiance to the Roman Church and became the first resident missionary doctor at Mariannhill. The hospital there was then a building and came into use three years later.

The work of Dr. McMurtrie and of others associated with him, notably Dr. Kohler, brought contacts and conflicts with long established Zulu practices in both herbalism and witchcraft. Around these are written some of the most interesting chapters of the book. They reveal an unusual insight gained by missionaries of both sexes, as the result of their struggles over the bodies and souls of the misguided and misled. Particularly illuminating, for instance, are the experiences of a Zulu Sister Bernadette, which forced her to the conviction that "at the bottom of the whole *izangoma* question is demoniacal connection." One chapter gives a graphic account of the initiation of an *izangoma* as actually witnessed and photographed by Dr. Kohler and a mission priest, with the connivance of the chief of the witchdoctors. (Their anxiety at one stage in the proceedings, when the initiates shouted *bulela* (prophecy) to the new *izangoma*, and the hidden spectators mistook it for *bulala* (kill), is amusingly recounted.)

The book is full of interesting information and is also beautifully printed and produced.

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The Work and Words of Jesus, by A. M. Hunter, (S.C.M. Press, 193 pp. 12/6).

The Beginning of the Gospel, by T. W. Manson, (Oxford University Press, 115 pp. 6/6).

These two books by prominent figures in the world of theological teaching in Britain, have pretty much the same end in view. Their object is to set out clearly, on the authority of the early Christian writings, the story of what Jesus said and did, and so to let it be seen why He is the "author and finisher" of the Christian Faith. Both are designed to inform the lamentably profound and widespread ignorance of the present generation about these matters, and to show that our Faith is not based upon "cunningly devised fables" but on well attested evidence.

Dr. Hunter, who so worthily fills the chair of Biblical Criticism at Aberdeen University, says frankly that he decided to write his book because he could find no short account of the life of Christ, embodying the results of recent scholarship, suitable to serve as a foundation for his work with his divinity students. So he has taken the main sources which the Evangelists used and has told the world's most wonderful story again for their benefit; and he has done it admirably, with simplicity, vividness and deep understanding. He evades none of the difficulties but deals with them clearly and competently. Although his book is primarily for students and makes liberal use of quotations from modern writers, the aptness of these, coupled with the freshness of the whole presentation, renders it very illuminating to the ordinary unscholarly reader. An appendix of more than sixty pages assembles the text of the main sources of the story as told by Matthew and Luke, Mark's account serving, for the frame-work of the main narrative, since it is, in Dr. Hunter's opinion, the source carrying the highest authority, as reflecting the witness of Peter.

The book by Dr. Manson, (Professor of Biblical Criticism and Exegesis at Manchester), is the first in a new series published by the Oxford University Press and designed to form a Primer of Christianity. (The others in the series are entitled "The Furtherance of the Gospel" and "The Truth of the Gospel.") After four excellent sections which (a) remind us that Christianity is Christ, (b) outline the history of the Messianic Ideal in Jewish thought, (c) show how plainly Jesus fulfilled this ideal, and (d) indicate the sequel which we call Christian history, Dr. Manson gives us the Saviour's life in a new translation into modern English of the gospel of Mark, supplemented for the completion of the story by extracts from other parts of the New Testament in the form of an epilogue. Each section of the gospel is introduced by a brief and valuable note, but in the main "the story's the thing." And indeed, with Mark's narrative set out in this way and in good, simple, modern language, the result is a book of great value for meeting the ignorance or the misconceptions which prevail to-day in regard to what the Faith really is and whether its basis is still to be regarded as trustworthy.

The Influence of Home and Community is another UNESCO "Towards World Understanding" pamphlet for teachers. It is based on the addresses and discussions at a representative international seminar. Religious influences are, apparently, ruled out, with the result that while it contains much that is suggestive, it is difficult to feel that the study is adequate.

LOVEDALE NOTES

The Health and Social Service Committee has now opened a second clinic, at Mavuso's Location, Gaga; in addition to that at Gqumahashe.

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Former Chaplain—Rev. R. L. Kilgour, formerly Chaplain at Lovedale, has left with his wife and mother-in-law for London, where he will undergo an operation.

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Rhodes S.C.A.—Over fifty students from the S.C.A. at Rhodes University and Grahamstown Training College recently spent a very interesting Sunday in Lovedale. They visited many parts of the Institution, had a joint meeting with Lovedale S.C.A., and were entertained to tea by the Principal and Mrs. Shepherd.

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A Women's Course at the Bible School, to last four months, was begun recently.

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Notable Visitors.

Their Excellencies the Governor-General and Mrs. Brand van Zyl are to include Lovedale in the itinerary of their Border tour . . . on the afternoon of 9th September. Rev. Dr. Sidney M. Berry, world secretary of the Congregational Church, paid a brief visit to Lovedale on 10th August. On Thursday, 24th August, Miss Ruby Adendorff, B.Sc., addressed members of Lovedale S.C.A. She is World Superintendent of Scientific Temperance, and was formerly on the staff of Paarl Training College.

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Vocational Guidance and Records.

We are anxious to keep records of past students and of careers open to Africans. The following information would be welcomed by Mr. E. A. McAllister, High School, Lovedale:—(a) Details of careers followed by former students of Lovedale. (b) Details of possible careers for Africans, supported, if possible, by illustrations of Africans at work in such careers.

Humour is not concerned with improving people. It accepts them as they are with their faults and foibles, chuckling over the one and putting up with the others, so long as these last do not too seriously interfere with the rights, the comforts and the safety of others.

—Bernard Berenson.